SNS-7I-USA

Ultima®

The Black Gate™

INSTRUCTION MANUAL

FCI®

SUPER NINTENDO ENTERTAINMENT SYSTEM

Ultima™

The Black Gate™

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Getting Started

Insert your **Ultima - The Black Gate** Game Pak into your Super Nintendo Entertainment System® and turn on the power.

You should see the opening production credits and hear music begin to play. Continue to watch the screen and you will see the introduction (pay close attention, you may find a few clues to help you complete the game).

After the introduction sequence, the title screen will appear. If you do not have a game currently in progress, you will be taken directly into the game. If you DO have a game saved, you will be given the options RESUME SAVED GAME or BEGIN NEW GAME. Select the option you want by pressing UP or DOWN on the directional keypad. When the option you want is highlighted, press the B Button.

If you are starting a new game, you will begin in the city of Trinsic. A Red Moongate will appear and you, the Avatar, will step out of it. You will immediately be in a conversation with your dear friend and companion, Iolo. This is where you take control of the game.

Virtu's Lair

Conversation Mode

Press the Y button to start a conversation with the person . . in front of you. While in a conversation you see the person you are talking to at the top of the screen along with what he or she is saying. On the bottom half of the screen is your portrait and available responses.

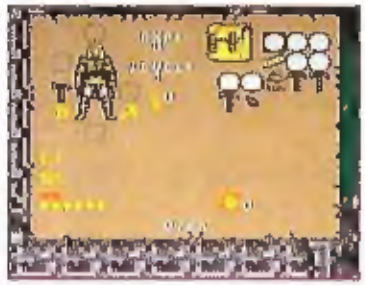
To select a response (or keyword), you can press the any button to make the keyword selection window active. Use the Control Pad to highlight the keyword you wish to select and press the B Button to actually "say" it. The person's response will then be shown at the top of the screen and you start the process over. Always try to select all the appropriate keywords — people may give you clues or valuable information while talking about something rather trivial.

If the person you are talking to has a LOT to say, you will see a small downward- pointing arrow in their conversation box. If this arrow appears, simply press DOWN on the Control Pad and the rest of their response will appear.

To end a conversation, select BYE.

The keyword AGAIN starts the conversation over, in case you think you missed something!

Inventory Screen



You can view your current inventory by pressing START. This brings up a picture of you and any items you are currently carrying. The items along the right half of the screen are your inventory items (or items in your backpack.) The items that may appear around your picture on the left are any items that you have equipped in your hands or on your body (in the case of armor or clothing).

To equip an item, move the blue selection cursor over the item. Pressing either the A or B Button will attempt to ready that item in your left or right hand respectively (armor and other "wearable" items are automatically equipped to the right part of the body if readied). If the item is not equippable, you will hear a failure sound. Remember that some weapons take both hands to use effectively.

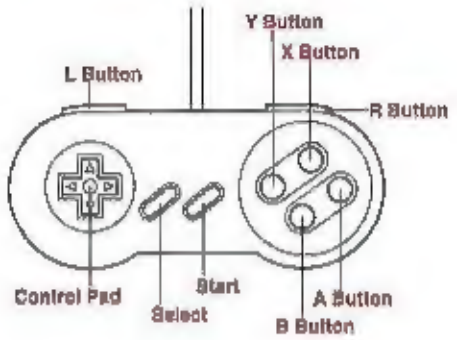
To use an item, move the blue selection cursor over the item and press the Y Button. If the item has some purpose, you will see a message at the bottom of the screen telling you what happened or

Inventory Screen, cont.

some other effect may happen (i.e., USING a book allows you to read it). You should try to use most items to see what they do — some items do nothing, while others have tremendous uses.

The inventory screen also shows your currently selected FAST MAGIC spells (see below for FAST MAGIC) and your current level of hit points (hearts) and magic points (ankhs.) It also shows your current level, experience points, and gold.

Moving Around in the World



Control Pad	Moves the Avatar in the direction pushed
A Button	Uses the item in the A-hand if any is readied
B Button	Uses the item in the B-hand if any is readied
Y Button	Opens doors, looks into containers, gets items, or uses items. Also initiates conversation with the person in front of you.
START	Goes to INVENTORY SCREEN
SELECT	Goes to GAME CONTROL SCREEN
L BUTTON	Casts the readied FAST magic spell
R BUTTON	Casts the readied FAST magic spell

Vinnie's Lair

Game Control Screen

By pressing SELECT, you can go to the GAME CONTROL SCREEN. Here you can:

SAVE YOUR GAME
You should save your game before attempting something dangerous or after successfully completing a task

RESTORE SAVED GAME
You can restore your saved game if you have made some mistakes or have been destroyed.

BEGIN NEW GAME
If you get totally lost and don't know where to go or what to do and want to start over, you can begin a new game. Doing this will erase the current saved game.

VIEW THE ACKNOWLEDGMENTS
You can see who created the game by selecting this option.

Select CANCEL to return to the game.

Using Your Spellbook

After leaving Trinsic (the town in which you begin your adventure), you should head northward along the road until you reach Lord British's castle. Lord British is a good source of information and he also gives you a Spellbook. With the Spellbook you can cast many wondrous spells.

To use the Spellbook, after Lord British gives it to you, go to your inventory screen. You should see a red book — this is your Spellbook. Move the blue selection cursor over the Spellbook and press the Y Button (this USES the Spellbook.) You will then see the opened Spellbook and a list of spells. You cannot cast the dimmed-out spells. You are not yet at a high enough experience level. You can select the spell you want to cast by moving the "feather-pointer" up and down with the Control Pad. When the pointer is on the spell you want to cast, press the Y Button to cast it.

Virgin's Lair

Fast Magic

You can set up two spells as FAST MAGIC spells. Go into your Spellbook and move the pointer over one of the spells you want to be FAST MAGIC. Press either the Top Left or Top Right Button on the controller. This places a small marker to the side of the spell name. You can set a different spell for Top Left and for Top Right.

Now, exit your Spellbook and exit the Inventory screen. While adventuring, you can now press Top Left or Top Right to cast the spell associated with that Button WITHOUT having to go into your Inventory screen or your Spellbook screen.

Spell Casting

Below is a list of arcane magical spells once practiced by many inhabitants of Britannia. Because the use of magic is unreliable and unpredictable, one should use great caution when attempting to use the forces of the magical ether.

Explosion
This spell allows the caster to create a large explosion directly in front of him. This spell is often useful in blasting through loose, crumbling walls.

Healing
This spell calls upon the powers of the magical ether to heal wounds upon the caster's body. The spell may have to be cast several times for your character to become completely healed.

Great Heal
Similar to the HEAL spell, this spell heals wounds on the caster's body, but heals much more damage.

Illumination
By casting this spell, the spell-caster creates a source of light which moves with him, illuminating the surroundings. This spell is especially useful when exploring the deepest dungeons.

Virtue's Lair

Spell Casting, cont.

Invincibility
This spell renders the caster invisible AND immune to most types of damage. While this is a very powerful spell, it does not protect the spellcaster from all dangers.

Invisibility
This spell renders the caster invisible to most creatures. Beware — there are some creatures who can "sense" otherwise invisible beings!

Kal Lor (Help)
This spell restores the spellcaster and teleports him to Lord British's castle, where he will be fully healed. This spell should only be cast as a last resort when you can find no other way out of a bad situation.

Levitation
By invoking this spell, the spell-caster is able to "float" through the air, moving over otherwise impassable terrain. Please note that the altitude gained by the caster is relatively low, so passage over mountains is not possible. Also note that the spell does NOT allow the caster to cross over waters of great depth.

Spell Casting, cont.

Lifting
By calling upon the magic of the ether, the spellcaster can, with this spell, lift large objects for a short period of time. This spell may be useful in moving through blocked passage-ways. Be warned that all objects will eventually fall back to earth, and that the spell-caster would be wise to avoid large falling objects!

Locnir
This spell gives the caster the eye of the eagle and enables him to see the land of Britannia from above. The caster's location is noted, as well as other landmarks.

Ring of Fire
This spell causes flames to be called forth from the earth, damaging all enemies within the circle of flames. The caster is magically protected from any damage from the flames.

Teleportation
Casting this spell creates in your inventory a teleport token. This token, when used from your inventory, will magically return you to the spot in which the token was created. This is especially useful when wanting to travel great distances in a short time.

Vinni's Lair

Spell Casting, cont.

Tremors
Casting this spell causes the earth to shake and a great chasm to form in the nearby vicinity. The chasms often engulf or damage any nearby enemies. The spellcaster is immune to the dangers of this spell!

Unlock Door
This spell allows the caster to unlock any mechanically locked door. This spell does NOT open magically locked doors or those doors that require special keys.

Unlock Magic
This spell allows the caster to unlock magically locked doors. It does NOT unlock normal mechanically locked doors.

Water Walk
This spell allows the caster to actually walk upon the surface of water. This spell is especially useful in crossing small rivers in dungeon corridors. As with the LEVITATION spell, WATER WALK does NOT allow the crossing of waters of great depth.

Equipping Yourself for Adventure

Armor
There are basically four types of armor: leather, scale, chainmail and plate. Leather provides the least protection, but it is exceedingly light and is relatively inexpensive. While scale and chainmail provide roughly the same level of protection, scale is the heavier and the less expensive of the two. The heaviest type of armor is plate; since it provides great protection it is also the most expensive.

Unless one is armed with a weapon that requires the use of two hands, a wise combatant, in addition to wearing armor, will also carry a shield.

Weaponry
There is such a great variety of weaponry available in Britannia that it is impossible to properly examine all of it in this short space. The wise traveler knows that it is important is to select for oneself the most fitting weapon. After all, the weapon itself is not nearly as important as the one who uses it.

Vinnn's Lair

Equipping Yourself for Adventure

The choice of a weapon should be tailored around the user and not vice versa. What are the factors one considers when choosing a weapon?

Many weapons such as the large ax and the larger swords are heavy enough to require the use of both hands. If one is not of sufficient strength, attempting to wield a two-handed sword could be worse than fighting unarmed. Generally, the smaller and lighter a weapon is, the easier it is to conceal and quicker it is with which to strike. Edged weapons such as a sword must be handled with precision — it is usually not enough to simply contact one's opponent. The skilled combatant knows how to use the cutting edge of his weapon to its greatest advantage.

Blunt weapons such as maces, clubs and hammers enable the combatant to concentrate raw strength in the delivery of crushing blows to one's opponent. Also, the strategic effectiveness of well placed missile fire cannot be over-emphasized. On many occasions an over-powered adventurer has been able to repel an attack through the proper application of missile weaponry.

Guidance from Batlin

1. Salutations to the Traveler

Good morning to thee, gentle friend and traveler! No matter what time of day it might be when thou art reading this, no matter what the hour of the clock, I say good morning to thee because this very moment brings to thee the coming of the dawn. The dawn, as everyone knows, is the moment when illumination comes. The dawn marks the end of the long dark night, and a new beginning. It is my humble hope that these words may be for thee a dawning, or at least, a type of awakening.

I call thee "traveler" no matter if thou hast never left thy home town, no matter if thou wilt never again leave thy room, because all of us are travelers. I call thee traveler for truly all of us travel a spiritual or philosophical path — even if it is simply by living the life that we choose to live, or by searching for a new life when our current one fails to satisfy our needs as thinking spiritual beings.

Vinnie's Lair

Guidance from Batlin, cont.

It is past time that I introduce myself to thee, gentle friend and traveler. My name is Batlin, and indeed I have been following this quest all of my life. It has been a long road, but the rewards have been beyond measure. If thou wouldst permit me, I would very much wish appreciate sharing these rewards with you.

II. The Story of Batlin - Part the First

There is much that I have set out to tell thee in this book. Some small part of it involves my own personal story. As that is the least important part of this book, I shall quickly relate my tale first, gentle friend and traveler. In that way we shall soon have it over with and then be free to pass on to more important concerns!

I was born in the forests surrounding the city of Yew and educated in the traditions of the Druids. Having been raised in the city of Justice, I was taught to always strive for fairness in dealing with others, and these teachings left a lasting impression upon me. But while I found trees, birds and moons to be very beautiful, I determined to dedicate my life to the service of people. So it was I left to seek my fortune in the world.

Guidance from Batlin, cont.

Thus was a time when, over Lord British's objections, unruly lords waged war against each other, so there was little else to do but become a fighter in the city of Jhelom. I regret fighting others although much of what I did helped bring peace to our land once more. I learned well how to defend myself and to find the courage one must have to survive in battle. I also earned respect for those of valor who earn their wage by combat. Eventually those little wars ended, and I found myself penniless and without a trade in the capital city of Britain.

I became a Bard simply because a Bard was needed at the Blue Boar. There were none about, and I had the loudest voice. Never had I considered myself to be musically inclined, but it was a fair alternative to starvation. After much necking and many a thrown cup, my talents did slowly develop. As the years passed I began to feel the deep compassion that bards know when singing of heroic deeds. I discovered that sharing a rapport with my audience was very moving. Several of my ballads are still sung today (although by tradition the player will no doubt take credit for composing them himself).

While in Britain, I met two remarkable individuals. They were twins, Eliza and Abraham. They were also well versed students of philosophy, and many were the hours we spent in discussion and debate. We did raise our voices on occasion, gentle friend and traveler, but that did not prevent us from becoming fast friends. Although I would never presume to intrude upon their privacy by revealing the many fascinating details I learned about them and their lives, I will say that they play a truly significant role in the part of this book that is my story.

A mage from Moongrow who had heard me perform came to offer me employment as his assistant. Magic has always fascinated me, and so I became his apprentice. I will always remember his teaching that if I was to successfully commune with the invisible world without lapsing into madness, I must ever retain my honesty — if one is to live outside the laws of reality one must first be honest. He taught me well. It was with great sadness that I ended my studies in the magical arts when my master, who was most elderly, passed away.

While eating at the Blue Boar soon after his passing, Eliza, Abraham, and I each decided that we needed something to which to dedicate our lives. On a youthful whim we made a pact that we would go our separate ways and spend the next decade

traveling throughout the land to find adventure and to find ourselves as well. We agreed to reunite at the Blue Boar in exactly ten years. Our departure was exciting yet melancholy as my life began a new chapter.

III. The Old Man and the Bandits

On the road leading out of Britain, I met a man bent with age, but still possessed of keen wit. As we walked he shared with me his tale, and I in turn shall share it with thee.

During a stroll through the woods one day, this man was kidnapped by a group of vicious bandits. The poor man had just left his nephew's family and had no one else in the world. Woe to them who have been kidnapped when they have no one to pay their ransom. The bandits soon began to loathe their captive and did make plans to do away with him. So angry did they wax in their disagreement over what manner of violence to use that they did break into an awful fight.

And so it was that this old man did escape from the bandits who were distracted with their brawling. Upon noticing their victim was gone, they continued to fight this time over whose fault it had been, until all of them lay unconscious in the street.

This o d man was later reun ted with his nephew s fam ly and all were joyous of it For as he had learned Unity s essent al for surv va , and un ike those reckless band ts, he st l wished to l ve for a good many years yet

iv. The Story of Batlin - Part the Second

My travels took me to Trinsic and there I encountered a group of men at arms with whom I became most impressed. Many fighters have known were men of valorous heart on the batt efie d, but off t ttle more than thugs. These men were not mere fighters, but Pa ad ns. They were al skilled swordsmen and expert horsemen, as wel as learned scho.ars and perfec.ly mannered gent eman Above all, they were devoted to the preservation of honor It was with eager grat tude that I accepted their nv tation to join them. The fol ow ng years were filled with exc tement, as we journeyed through the land r ghting wrongs and helping those n need! During one of our adventures was injured and forced to rema n in M noc wh le my companions rode on A healer there to d me that w thout the proper treatments (for which he charged outrageous prices) , would most probab y d el angr y sent him away After a time I did mend I had learned that the heal ng process takes place most y n one s mind and have since placed no trust in healers who greedi y prey upon the aff cted.

At that time, the town of M noc was in need of a Tinker As healed, supported myse.f by fixing, building and inventing th ngs. had never before realized how much a town is reliant upon its Tinker, nor how appreciat ve the local townspeop.e are to those who sacrifice themselves to continuously solv ng the problems of others. So welcome d d they make me fee that I stayed for several years.

Then, fi led with the urge o roam and longing for the outdoors once more, jo ned a band of Rangers in Spiritwood Rangers are a deeply spiritua people Liv ng with them reminded me very much of my druid chi dhood in Yew Later made a pi grimage to he desolate ruins of Skara Brae and there had a spiritua experience so profound that I have vowed never to relate t to anyone

Leaving their band, gave away al of my possessions and for months wandered aimlessly. Eventuaiy I arrived at New Magincia where I sought emp oyment as a Shepherd Most of the fo lowing two years was spent n perfect sol tude, l v ng in comple.e humility t was an experience that eft me sign ficantly changed. When I noticed that ten years had a most passed, began the journey back to Britain

v. The Two Brothers and the Trickster

On the road back to Britain I noticed a small mine being worked by two brothers. They greeted me suspiciously but eventually shared with me their tale, and I shall share it with thee.

Their father died and left them a map to some unclaimed land that contained valuable minerals. By law a claim can only be made in one name, and this led the brothers into conflict. One brother was the eldest, the other was more worldly-both wanted the claim. They became so fearful that the other would make the claim that each spent all his time spying on the other. No work was done.

One day, they met a stranger who said he was a mining engineer. They did not trust him at first, but he assured them that their claim was too small to be of interest. He was on the way to stake a much larger claim. The stranger turned their heads with tales of the riches they could have, replacing their old strust with avarice.

The brothers asked the stranger to make their claim for them, and went back to working their mine. They worked without stopping for months, and afterward traveled to the mint to sell their ore.
At the mint they learned the stranger had staked their claim in his own name and then sold it outright for a fortune. As the brothers

had taken ore from land they did not own, they were sent to the prison in Yew for many years.

Their sad fate taught them to be more trusting of each other, for a man who does not trust his brother is always vulnerable. After hearing their tale I went to the mint, for I was curious which of the two brothers held the claim to their new mine. I had tried to guess and was quite surprised when I saw the answer. It was in the name of their father.

vi. The Creation of The Fellowship

I was overjoyed when Eliza and Abraham both arrived at the Blue Boar safe and sound. It was a splendid reunion. The tales they told me were truly astounding, gentle friend and traveler. But as I have mentioned, I do not wish this tome to be an intrusion upon their privacy.

Not all of our memories were pleasant ones. Most of the people of Britannia, it seemed, were more interested in helping themselves than in helping their fellow person. As travelers — strangers wherever we went — we had become used to the cold eye of suspicion upon us. Everywhere there were people who expected something for nothing, as if owed a debt by the world. Most of all, each of us had met many people who were fundamentally unhappy.

Everywhere there were people who knew that they needed something in their lives, gentle friend and traveler but that they had not a hope of finding it.

The three of us had learned much of history. There was once a time when life was infinitely more fragile, but was cherished much more dearly. We yearned to recapture that aspect of Britannia's former glory. After much discussion we decided to found a society called The Fellowship. At this time I was also conceiving what would become its philosophy, but that will be discussed further in another chapter. It was Abraham who suggested that I propose The Fellowship to Lord British. I agreed, little realizing the task I was undertaking.

vii. The Ratification of Wise Lord British

It was with much anxiety that I stood before the throne of wise Lord British. I was in a long line of subjects as our Liege made numerous pronouncements. Although I had been waiting for hours when I at last had my audience, I still felt unprepared. His unwavering glance fell upon me.

I said that I had a modest proposal. My colleagues and I sought to establish a philosophical society known as The Fellowship. Lord British asked me who would see the benefits of this Fellowship. I replied that no one would benefit from it, for it would not be run for profit. With a word I was dismissed. I found myself leaving the throne room before it had even sunk in that I had been refused. By the look on my face Eliza and Abraham knew I was not the bearer of good news. In discussing the matter Eliza suggested that Lord British had desired a tribute from us. If we could present an impressive enough tribute, he would grant his favor. After a time we raised a thousand gold pieces by selling nearly every possession we owned. With renewed confidence I returned to the castle.

Th s time there were severa. workmen with me to carry the chests of gold that were our tr bute As I reached the front of the l ne I spoke boldly I said that I wished to discuss The Fellowship, but first wished to present Lord Brit sh w th su table tribute W th consterna on I realized that had spoken before Lord British had fin shed reading an important ooking scrol placed before h m by one of his adv sors. He signed t as he spoke, not even bothering .o ook up at me First he ordered my workmen to remove the boxes. Then he ordered the workmen to remove me as wel Angr ly stormed from the throne room Once more did I face my two friends We were most d sappointed The dream we shared now seemed to have no hope of becom ng rea ity. I spent days somberly brood ng over my fa ure One morning found me so comp ete y ost n my thoughts that I did not hear the passing beggar approach When at last not ced him he spoke

— A co n for one denied the rewards of worthiness. The il umina- t.on was pure and instantaneous. He thought had gone mad when I gave h m my chest of gold ran back to the palace as fast as could

At first Lord British would not see me but I imp ored h m He looked me over, and seemed to see something d fferent about me. He listened as . spoke

— Our society, The Fel owsh p, wil be a un on of spiritual seekers that shal strive to bring Un ty to our fractured society We w ll promote trust and understanding among a l the peop e of Britannia. With your approva our soc ety wi teach one to seek Worth ness rather than mere persona reward To .hat end I seek your recognition of The Fellowsh p.

After a ong moment, Lord British rep ied

— Batlin, thou dost know the meaning of perseverance care not for wha thy Fe owship dost wish of me and I care even ess for w nt thy Fellowship wo ld seek to do for me But f thy Fellow- s p wou d seek to serve .he subjects of my and .hen my support for .hee is unequ vocal "

Thus was born The Fel owship.

viii. The Value of Virtues and the Virtue of Values

In creating the Fel.owsh p philosophy I had no intention of cobb ing together a col ection of p atitudes that wo d be presumptuous y intended as a rep acement of the Eight Virtues of The Avatar I knew there would be those who would accuse me of doing just that, no matter what philosophy I deve oped I hereby w sh to state that The Fel owship fu ly supports the Eight Virtues of the Avatar, and as one who has endeavored to follow their example I can personal y assure thee of their immeasurable worth

Guidance from Batlin, cont.

But as one who has followed the Eight Virtues, I know whereof I speak when I say that it is impossible to perfectly live up to them. Even the Avatar was unable to do so continuously and consistently. Can anyone say that they have been honest every moment of every day of their lives? Can anyone say that they are always compassionate, virtuous, just, sacrificing, honorable, humble or spiritual at all times? The philosophy of the Eight Virtues does little more than emphasize our own personal deficiencies. I have met many adherents to the ways of the Virtues who are racked with guilt over what they perceive to be their spiritual failures for that is what the Virtues are based upon. Having been shown our weaknesses, now is the time to strengthen them. The philosophy of The Fellowship has been created to eradicate the failures from one's life. It is a philosophy based upon success and it enhances everything that has come before it. The Fellowship philosophy can be expressed as three values derived from the personal experiences of my life. They are known as The Triad of Inner Strength.

IX. The Triad of Inner Strength

The Triad of Inner Strength is a rigorous mental discipline. It takes concentrated effort to apply this triad of values to thy life. But in doing so thou will see a change in thy life so significant that thou shalt no longer be able to look at the world in the same way again.

Guidance from Batlin, cont.

The first value of The Triad Of Inner Strength is expressed as — Strive For Unity. People apply this value to their lives by working together to achieve that which shall benefit everyone in a state of mutual cooperation. We have seen by the parable of — The Old Man and the Bandits — how unity is essential. If we are not working together then we are certainly working against each other.

The second value of The Triad Of Inner Strength is expressed as Trust Thy Brother. People apply this value to their lives by dealing with others without accusations or suspicions that limit others and themselves. We have seen by the parable of — The Two Brothers and the Tricksters — just how vulnerable a lack of Trust makes one. Without Trust we restrict ourselves from that which we wish to accomplish.

The third value of The Triad Of Inner Strength is expressed as — Worthiness Precedes Reward. People apply this value to their lives by placing a greater emphasis on their accomplishments rather than on personal gain. We have seen by the parable of — The Ratification of Wise Lord British — that one must not expect something for nothing. Blindly chasing reward is a path that leads nowhere.

x. The Philosophy of The Fellowship

The scholarly name for the Fellowship philosophy— which I did not personally coin, is — sanguine cognition.' This is merely an important-sounding way of saying — cheerful knowledge,' and that is as accurate a description of The Fellowship philosophy as any I can imagine.

As long as one maintains his confidence and hopefulness one is continuously open to the opportunities that perpetually exist in life. I firmly believe that, gentle friend and traveler, and thou shouldst believe it as well.

Without confidence, one does not perceive the world correctly and hence one misses opportunities. This sad state of — fevered' reason currently holds the majority of the population in its icy grip. Such — fevered' persons begin to adapt illusory notions to their thinking and entangle themselves in twisted, conflicting emotions which reinforce their failures. These sad people become afraid of themselves. They begin to believe that they will fail, and this belief can become a self-fulfilling prophecy.

Such a fevered person, whether he realizes it or not, desperately needs to recognize that the world is not a tangled knot of failure. The entire process of thought needs to be permanently fixed to a

confident nature. Such a person needs to — find the best in himself,' and accept his basic worth. This is rarely an easy task. It requires a reflection upon one's self that can be emotionally painful. But as we say in The Fellowship, — Sometimes one must face harm in order to find healing.' Upon achieving Recognition one will follow his own inner voice of reason that will guide him through life and help him avoid failure.

One of the most difficult things to accept is how reliant we are upon others. We fear the rejection, the real or imagined hidden motives, and the potential deceit of others. Accepting our inevitable reliance upon others as an integral part of our role in this world requires the courage to walk on fire.

To achieve the recognition necessary to break free of the fever, one must dedicate every fiber of being to accomplishing that end. We of The Fellowship travel that path, and I extend my invitation to thee, gentle friend and traveler, to join us. Together we shall reach our destination.

Notes for the Traveler

As an aside, there was once a time when much consideration was given to the movements of the heavens. There was much concern over an event, the reoccurrence of which is eminent, called the "astronomical alignment." It was said that the astronomical alignment would create a gateway between this world and another. In recent times the astronomical alignment has been all but forgotten. With the end of the time of magic, it is doubtful that such an event will have any significance to anyone but astronomers.

During the time of magic in Britannia, a strange form of travel existed, through doorways of light that were often called "Moongates." There were at least two types of Moongates - blue and red. Blue Moongates sprang up wherever fragments of extraterrestrial rocks called "moonstones" were buried. These gates allowed magical travel from one gate to another.

Red Moongates are generated by the powerful artifact known as the Orb of the Moons. There have only been two red Moongates in all of known existence-one used by Lord British, and the other by the Avatar.

Little is known about these gates, but like magic spells, Moongates no longer function as they once did. Use of Moongates today cannot be discouraged strongly enough. They are dangerous and their use in this less-than-reliable state has resulted in numerous fatalities.

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Notes

→1 Potion of Awakening → Moonglow
→2 BlackRock tailsman → Vesper Mines
Bring back Generator to women in North End of Moonglow island
3→ Spear in Moonglow
4→ Etheral Ring in Dongeon on Spectran: Bring ring back to #2
#5 Magic Armour → Vesper → Scorpian (Cave
#6 ~~empty~~ Yew (Time Lord) (empth abbey)

Notes

Vimm's Lair

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